

Jeffrey N.H.
April 27 —

Paid 10

Rev. A. A. Phelps

Boston.

Mass

that men cannot rightfully hold property in man. This and not converting them into
A. S. Societies or making the members, officers and agents to enlist in A. S. Societies or efforts
is the true object. Just as we try to induce every citizen, every minister, every professor or
minister to make this same great doctrine a part of themselves. The missionaries, agents
officers, reports, official publications &c. &c. should speak of and treat slavery as a sin
as much as theft or lying or intemperance. Silence, too, upon important doctrine is
as much a betrayal of the truth as a direct indication of error. Whenever then
these societies meet slavery, they show trust in us a sin. This is what we ask and
no more. The Bible societies in speaking of obstacles to its progress, should speak
of slavery as well as heathenism &c. &c. The tract societies should too publish tracts
against it as much as against intemperance &c. The missionaries both home and
foreign, should be true men upon this subject: missionary churches should not
admit the slaveholder more than the hireling. Nor should they collect funds
receive donations be in such a way as to show any favor to the sin of slavery.
I am not sure that is right, I am not certain. Sometimes, I have thought, ^{very} much
the ^{same} will not wish to receive the avails of slave labor was the best if they
sometimes, I have thought doing as I have stated above, without making the
Declaration was all that was needed to keep out donations of this class: that is
they had a mind to give after this, it was all well: saying, however, that was
when slaves are willed &c. &c. What is here a true embodiment of the principle
I am not so certain. In much love

Yours. aff. L. D. Brooks.

without taking the steps of discipline. But public sentiment among abolitionists is not prepared ~~against~~ for this. But enough of this. Do you think this precedent will be made use of by Bro. Goodell and those who think with him; if so, what is the best way of meeting it? If you have any ~~new~~ views different from those here expressed, please to write me. I do not ^{now} suppose, however, that important enough is to be attached to that ~~fact~~ ^{precedent} to mention it in ~~the~~ report.

In respect to your topic I have a few crude thoughts which I will mention. I think to clear away the fog before the minds of many, considerable preliminary to the main discussion needs to be made. 1. It ought to be definitely stated there is no part of our design to convert the Benevolent societies into A. S. Societies nor to do their work nor to manufacture public opinion in our favor by sitting them to pass resolutions against slavery or declare it to be a sin. 2. That our object is not the destruction of those societies, but their purification and increased power. 3. That our questioning them and trying to bring them right is not proof of hatred. That our societies may err and to suppose it and endeavor to guard against it, is to be traitorous to them. That the doctrine that there must be no calling in question the doings of B. Soc. no discussion upon such topics for fear of the consequences upon communities is prophetic and full of evil ball concerned. That an intelligent support to such soc. can alone be relied upon. The right to question them as to their views could be illustrated abundantly. If any were in doubt as to their soundness upon in point of doctrine we would they not be willing to tell their belief and practice upon it? 4. This point in my opinion needs to be argued at full length. Some even proposed abolitionists think it to be needless almost to call in question the acts of Benevolent Soc. The common minds labor upon this subject very much. 5. That the spirit we should have in laboring with our societies should be love and patience, we should not withhold till all means of bringing them right have failed we should be very careful as regard to Christ's terrified love, nor savage as the conduct of the managers and agents of such societies is the objection. 6. We wish the Benevolent Soc. to embody in their heart and doings the great doctrine.

Rev. J. D. Crosby, Jaffrey, Apr. 27.
1842.

Jaffrey April 27. 1842-

Dear Brother Phelps,

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Yours was received some days after date.

My health is feeble and I have much to do, but, considering the exigency, I will try to write the report as suggested. I thank you for your thoughts upon the subject. I should not differ from you in cases like that of Cambridgeport. ~~When two or three~~ ^{port} Two or three abolitionists who have taken the steps with the church with which they are connected and have not joined the church, must for aught I can see, connect themselves with an A. S. church if it be 20 miles distant, either at communion seasons ^{and} when they can and attend worship at any A. S. evangelical church nearer by than our Congregational. I do not see how they can ~~now~~ worship with the church from which they came out, more than with a universalist church. I have thought lately we have one prejudice against us in taking the steps as proposed. The Dr. Church came out from Unitarian churches with which they ^{were} in fellowship, without taking the steps and so did individuals very extensively. Now I think this was clearly against strict rule. Still the case was different from ours in many respects. 1. Disunion had fixed public sentiment upon both sides; so that the decision of a council (if a decision could have been had) would have effected nothing. But in our case, the action of a council would bring the subject before every mind who had even seriously examined ^{at all} and in a way most calculated to dissipate prejudice; and a correct decision, ^{of a large and dispassionate council} would determine the faith and practice of a great majority of the churches: as a decision of a court of law, well founded and reasoned carries conviction through the community. 2. In that case there was a fundamental and irreconcilable difference of opinion; but, here this can be hardly be said: for all our old opinions, our political doctrines - that of declarations of independence &c. The Presbyterian document of 1818, our views of Bible truth, constitute a kind of common law in our favor that it seems difficult to suppose that a decision could go against us, or, going in our favor, would fail carry the conviction of nine tenths of community with it.

3. Public sentiment among our men was fully prepared to sustain those who came out, &c.